


A Catechism in Christian Worship

CALVIN P. SWANK

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A CATECHISM IN CHRISTIAN WORSHIP

BY

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FOREWORD

The writer has been greatly impressed with the lack of knowledge and appreciation among Lutheran worshipers of the rich heritage offered through the traditions, customs and teachings of our Church in its services. He has also been impressed with the great opportunity offered for the instruction of young and old in these religious arts. In this Catechism in Christian Worship he has attempted to satisfy these needs.

It is the author's prayer that this book may bring an additional note of praise to our adorable Lord and give to the worshiper a joy and satisfaction in the use of things which are often formal and meaningless.

CALVIN P. SWANK.

Philadelphia, Pa.

A CATECHISM IN CHRISTIAN WORSHIP

CHRISTIAN WORSHIP

NATURE OF CHRISTIAN WORSHIP

1. What is worship?

a. Worship is the lifting up of the heart to God. It is enjoying personal fellowship with God.

John 4:23-24. "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshipers. God is a spirit: and they that worship him must worship in spirit and truth." Also Acts 17:25-28.

"Man has a spiritual nature: that is, the power to conceive of a Deity and a supernatural world and the capacity to adore, love and trust. With the idea of God and a future life in the soul, worship is inevitable." J. W. Richards.

2. What is the life and atmosphere of Christian worship?

a. The Spirit of Christ is its life. The eternal truth is its atmosphere.

The apostles had bequeathed to them, not forms or ceremonies, but a new life in the gift of the Holy Spirit at Pentecost. The message of the Crucifixion and Resurrection

was the truth. These elements have always been the life and atmosphere of Christian worship.

3. Is worship peculiar to Christian people?

a. No, it is not. All races of people have some kind of worship. Some worship idols, false gods, etc.

4. How is our worship designated?

a. It is Christian worship because it is performed in the name of Christ, our Saviour.

A person who pays homage to any kind of god may be said to be religious. Only those who pay homage to Christ are Christians.

5. To whom do we address ourselves in Christian worship?

a. We address ourselves to God the Father, the Son, and the Holy Ghost. God is a triune God.

We should pray to God the Father in the strength of the Holy Spirit and in the name of the Son. The collects illustrate this by concluding, "Through Jesus Christ, Thy Son, Our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen."

Jesus addressed God as Father (John 10:18, 32, 36; 16:10, 27; 17:1). We are to seek the Father in Jesus' name (John 14:13). Our strength is in the Holy Ghost (John 16:8; Acts 1:8).

HISTORY OF CHRISTIAN WORSHIP

1. What was the nature of worship in the Apostolic Church?

a. It was very simple in form, but rich in spirit.

In a writing by Justin Martyr (died 166 A. D.) we have a description of Christian worship as it existed near the middle of the second century. "On the day called Sunday, all who live in cities or in the country gather together in one place, and the memoirs of the apostles or the writ-

ings of the prophets are read, as long as time permits; then when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought; and the president in like manner offers prayers and thanksgiving according to his ability, and the people assent saying Amen; and there is a distribution to each, and a participation of that over which thanks has been given; and to those who are absent, a portion is sent by the deacons; and they who are well-to-do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who by sickness or any other cause are in want.

"But Sunday is the day on which we all hold our common assembly because it is the first day on which God having wrought a change in the darkness and matter, made the world; and Jesus Christ, our Saviour, on the same day arose from the dead."

2. Where did the apostles get their form of worship?

a. It was drawn in large part from the synagogue.

"Christian worship grew out of the Jewish synagogue worship to which, in its early forms, it bore considerable resemblance."—Adeney, Hastings' "Dictionary of the Bible."

"Christianity borrowed its form of worship, not from the temple, but from the synagogue with its prayer, praise and instruction."—"The New International Encyclopedia."

"The Didache, a manual for instruction for proselytes, adapted from the synagogue by early Christianity, was transformed into a church manual."—Schaff-Herzog, "Encyclopedia of Religious Knowledge."

A spiritual service took the place of the ceremonial. The synagogue rather than the temple became the pattern. The temple service required animal sacrifice and inter-

mediary priests. Christ by His death had made both such sacrifices and priests unnecessary. They naturally followed the simple form of service of the synagogue which they attended. Numerous synagogues were scattered throughout the towns and villages of Palestine. There were about a dozen in Jerusalem alone.

During the first three centuries of Christianity there were practically no church buildings. Worshipers met in homes and in the open. The hardships and persecutions of the early centuries rendered church buildings practically impossible. Consequently a simple, spiritual service would be expected.

With the establishing of the Church under Constantine (325) elaborate edifices were erected and the beautiful forms of temple worship began to supplant the simplicity of the synagogue. Thus the effort was made to retain the spiritual by clothing it in the more beautiful garments of temple ritualism.

3. What was the purpose of worship in the Apostolic Church?

a. Edification; that is, moral, intellectual and spiritual improvement.

I Corinthians 14: 3; Ephesians 4: 12, 16, 29 and others. These show edification as the chief end of worship.

4. What constituted the chief features of the apostolic services?

a. Reading of God's Word, public prayers and preaching; also the administration of the Lord's Supper.

5. What place did the sermon occupy in the Apostolic Church?

a. A prominent place.

Jesus used the sermon to teach and establish His Kingdom. The apostles considered it a most important part of worship. By their teaching and preaching the Church was

founded. By preaching, the Reformation was effected. The principal means of extending the Kingdom of God has always been the preaching of the Word.—II Tim. 4: 2.

6. How often was the Lord's Supper administered in the Apostolic Church?

a. Every time they assembled for worship.

7. What changes took place in the Church during the reign of Constantine (274-337)?

a. Christianity became the state religion and assumed the character of a visible organization headed by the episcopate. Church architecture assumed definite forms and found a sympathetic patron in the emperor.

8. What further development characterized the Church?

a. During the centuries following, the liturgy developed and gradually assumed the definite form in which it is found at the time of Gregory the Great (590). From this Roman liturgy the Lutheran and Episcopalian liturgies have descended.

9. What is the historic difference between the Greek and the Roman churches?

a. The Greek Church is that developed under Greek influence; the Roman, that developed under Roman. The former is sometimes spoken of as the Eastern Church, the latter as the Western Church.

The Christian Church has always been liturgical. The Roman Church differs from the Greek largely by its distinctive liturgy.

The priestly conception of the ministry was similar in both churches. To St. Chrysostom (347-407), the Greek Church is indebted for much of its liturgy.

10. How long did the Church continue in this condition?

a. For about a thousand years or until the Reformation (1517). During this time, owing to the emphasis upon good works, rather than upon faith, as a means of salvation, corrupt teachings and practices sprang up.

During the Dark Ages the influence of heathen practices made its impression upon the Christian Church. Two elements were operative; one, a spiritually minded love for the beautiful leading to art and imagery; the other a cold formalism, leading to a priestly caste.

11. What part did the Lutheran Reformers play in purifying worship?

a. Luther showed that the New Testament teaches that we are saved by grace, not by works; that worship is not a sacrifice which man offers to God, but a means through which God comes to man.

12. What were the first steps in purifying the worship at the time of the Reformation?

a. In 1523 Luther published a treatise on "The Order of Divine Service in the Congregation." Later in the same year he published the "Form of the Mass." Other similar publications soon followed.

13. What changes were made by the Lutherans?

a. The liturgy was translated into the language of the people. That which was contrary to Scripture was removed. The sermon was given a more prominent place in the worship.

14. What is the conception of worship as it is held by the Lutheran Church?

a. The Lutheran Church emphasizes the sacramental; that Baptism and the Lord's Supper are

not the worshiper's own act, but are means through which God offers and bestows His grace.

While the sacramental is emphasized as over against the Roman conception of the sacrificial, the two are beautifully blended in the liturgy of the Church.

15. What was the attitude of other reformers?

a. The chief of these were Zwingli and Calvin. At first Zwingli followed Luther's service or "Form of the Mass." Later he sought, as Calvin did, to remove everything that could not be traced to the New Testament.

This effort to make worship as they thought it ought to be, disregarded all religious history and ecclesiastical tendencies. It ignored the fact that Jesus came not to destroy but to fulfill the Old Testament, its symbols, its hopes and its prophecies. They made a church a mere meeting house, replacing the altar with a table and removing even the cross. "The Book of Common Order," prepared by John Knox for the English congregation at Frankford, became also the order of worship of Scotland for nearly a century. This was approved by Calvin and used by the English congregation at Geneva. The Presbyterians and Methodists as well as some other Protestant bodies have followed the Calvinistic tendencies.

16. When was the first English Prayer Book written?

a. It was written during the reign of Edward VI in 1549. It was prepared by Archbishop Cranmer and others after visits to various places in Germany, and conferences with persons of that country, where the service, as revised by Luther and others, had been in use for more than twenty years.

17. What is the tendency of the Anglican (Episcopal) Church?

a. Liturgical. Some parts follow the Romish practice and are called "High Church," others follow the Calvinists and are called "Low Church."

THE PRACTICE OF WORSHIP

1. What should I endeavor to do in worship?

a. I should endeavor to shut the world out of, and let God into, my heart, so that I may bring to Him my best gifts and my truest adoration (Psalm 51: 17).

2. What should I do upon entering the house of God to prepare my heart for worship?

a. I should remember whose house I am in and think of what God desires of a sincere worshiper.

3. For what should I pray upon entering the house of God?

a. I should pray:

1. For the *minister*—that he may conduct the service and proclaim the truth in a manner pleasing to God;

2. For my *neighbor*—that he may be receptive to the truth and responsive to God's gift of grace;

3. For *myself*—that I may adore God and receive His truth with profit.

ELEMENTS OF WORSHIP

1. What elements comprise Christian worship?

a. There are two elements in worship: the holy things which I receive from God and the things which I offer to Him.

2. How are these holy things further described?

a. That which God offers to me is called the

sacramental; that which I offer to God is called the *sacrificial*.

3. What is included in the sacramental?

a. The sacramental includes God's Holy Word, Baptism, and the Lord's Supper. This means the Word as chanted, read and preached. It also includes a part of the official services of the minister, who is called of God and consecrated by the Church to His service.

The official acts of the minister are not wholly sacramental. At times he speaks for the congregation and his service partakes of the nature of the sacrificial. His acts, therefore, are a mingling of the sacramental and the sacrificial.

4. What is included in the sacrificial?

a. The sacrificial includes my prayers, confessions, praise and offerings.

PUBLIC AND PRIVATE WORSHIP

1. Is public worship ever complete without these two elements, the sacramental and the sacrificial?

a. Public worship is never complete without the blending of the sacramental and the sacrificial.

2. How may private worship be sacrificial?

a. Prayer and praise, though alone sacrificial, are acceptable worship. The sacramental, though not present, forms the basis.

3. Why can we worship God privately?

a. Because we are His children.

John 4: 21-24.

4. How may the sacramental, which represents God's gifts, be present in private worship?

a. The most essential of His gifts is the Holy Spirit. He may be present anywhere. The

other elements of the sacramental are present as the foundation and background of our private worship in that we honor and accept them, as we have opportunity, in public worship.

Those who refuse public worship and neglect God's sacraments cannot worship privately in an acceptable manner.

5. Does our Lord encourage private worship?

a. He exhorts His believers to worship privately. He also leaves us many examples of His own private prayer and worship.

Matthew 6: 16-18; Luke 3: 13-19, and others.

6. May private worship take the place of public worship in the church?

a. Private worship can never be a substitute for public worship. Private worship is acceptable only when the opportunity for public worship is not offered, or as a preparation for public worship.

Hebrews 10: 25.

7. How can the sick and shut-ins enjoy the sacramental as well as the sacrificial elements of worship?

a. They should have the minister visit them occasionally and administer the sacrament of the Church. This becomes the basis of acceptable private worship.

FREQUENCY OF WORSHIP

1. How frequently should a Christian worship?

a. A Christian should worship daily, morning and evening, in private. He should also take part in the regular family devotions.

2. Should there be family worship?

a. It is important that Christian families should

have daily worship. This may take place in the morning or in the evening, or at both times.

Family worship is explicitly taught by the Scriptures. It has been the practice of noble Christian families for centuries, and is today the custom of a great many of our good people.

3. How frequently should a Christian worship publicly?

a. When the Church is open for the congregation to assemble in worship it is his privilege and duty to be present.

Hebrews 10: 19-25.

4. What is to be said about regularity in public worship?

a. A Christian should attend regularly and not go now and then, or when convenient.

Just as we are healthier when we have regular meals and sleep, so we are better spiritually if we have regular worship. The greater our inconvenience in attending worship, the greater is the evidence of our faith, and consequently the more acceptable is our worship.

5. Is not attendance at Sunday-school sufficient?

a. No, attendance at Sunday-school is not sufficient. In the school we study and receive instruction in Christian truth. In the church service only do we have the appointments and opportunity of formal worship. Both are important, but public worship is the more important and dare not be neglected.

6. Is it a sin to neglect public worship?

a. Yes. By neglecting worship, we ignore God's gracious gifts and our own spiritual needs.

THE CHURCH AND ITS FURNISHINGS

PARTS OF THE CHURCH

1. What is the Church?

a. While the word Church in its exact sense means "the body of Christian believers," in a more practical sense, it is applied to the building in which believers worship.

We here use the word church to mean the building. The term sanctuary (holy place) is sometimes, in a general sense, used for the church building. The house of God, the Lord's house, are also terms used.

2. What is the sanctuary of the Church?

a. The sanctuary of the church is that part of the church which encloses the altar. It is elevated above the nave or body of the church.

The idea is taken from the Jewish temple at Jerusalem, and meant the holy place where the priest officiated.

3. What is the meaning of chancel?

a. (a) The word chancel comes from a Latin word meaning screen or lattice. It was the part of the early cathedral which was screened off from the congregation for the use of the priest.

(b) Chancel is the term occasionally applied to that part of the church building which is elevated above the nave and where the minister presides. It is sometimes erroneously used to designate the sanctuary.

Many churches yielding to Calvinistic tendencies did not have an altar. Instead they gave prominence to the pulpit and for sacramental purposes employed a communion table.

These articles were enclosed by a chancel rail and the whole enclosure spoken of as the chancel.

The church erected by Henry Melchior Muhlenberg at Trappe, Pa. (1743), is very plain. The pulpit, a small recess large enough to accommodate the preacher, with a canopy over his head, was built against the side wall above the heads of the congregation. The sacrament was administered from a square table, around which the communicants gathered. This free type became a model for Lutheran church arrangement for more than a century later. Many of the old church buildings still standing have this or a similar arrangement of furnishings.

4. What may be said about the altar rail?

a. The rail has no liturgical significance in the church.

Where used it is spoken of as an altar rail because it encloses the altar. Its early usage was to separate the priests from the people. It is a remnant of bounds set around the mountain where the law was given (Exodus 19: 7-15), and the veil of the temple (Exodus 26: 31-35) which was rent at the death of our Lord on the cross (Matthew 27: 51).

There should be nothing to obscure the vision of, or intercept the worshiper from the altar. Where the altar rail is used in the Lutheran church, it is for the more practical purpose of kneeling and might fittingly be called a kneeling rail.*

5. What is the nave of the church?

a. The nave is the body of the church between the sanctuary and the main entrance.

The word nave comes from a Latin term meaning a ship. It is applied to the body of the church because of its resemblance in the early days to the body of a ship. "Let the building be long with its head to the east, with its vestries on both sides at the east end and so it will be like a ship." "Apostolic Constitutions."

6. What is the transept of the church?

* See question 4 under "Furnishings of the Church."

a. The transept is that part of the church extending at right angles to the nave, when the building is in the form of a cross.

7. What is the sacristy of the church?

a. The sacristy is the room in which the sacred vessels and vestments are kept.

AIDS TO WORSHIP

1. What are aids to Christian worship?

a. All things which invite, encourage or enrich the spirit and dignity of Christian worship may be called aids to worship.

Aids to Christian worship are somewhat like spectacles to the eye. They enable us to get a better and more lasting impression of Christian truth.

2. What are some of the more important aids to Christian worship?

a. The furnishings and paraments of the sanctuary, and vestments used by the minister in conducting the services, are aids to Christian worship.

Additional music, if in keeping with the place and occasion, may be considered an aid to worship.

3. What determines the standard for the use of these articles in the church?

a. These things are regulated by the common usages of the church for hundreds of years; also by the common practice of the church at the present time.*

FURNISHINGS OF THE CHURCH

1. What should and may be included in furnishings?

a. (a) Three articles are essential as furnish-

* Rules for the use and regulation of these may be found in "The Common Service Book."

ings for a Lutheran church. They are a font or vessel for baptism, a pulpit or place for the reading and expounding of the Scriptures, and an altar from which the Lord's Supper is administered and upon which we may place and consecrate our gifts.

(b) While the above are bare essentials, many more may be and usually are employed, such as, lectern, cross, vases, reredos, etc.

2. When such furnishings are employed, how should they be placed?

a. These furnishings should be placed in the sanctuary as follows: The central point is the altar, which may be simple or ornate. Back of the altar there may be placed a reredos. Upon the altar are placed, when there is no retable, the cross and the vases for decorative flowers. The offering is also placed on the altar. The lectern and the pulpit stand in front of the altar, on either side, so as not to obstruct the view of the altar. The baptismal font is not in the sanctuary but occupies a place of its own.

It is not proper to place the empty offering plates on the altar. For this purpose there should be a small table called a credence table or bracket table at the side of the altar.

3. What is the altar?

a. The Old Testament idea of the altar was a place upon which official sacrifices were made, either in the slaughter of animals or in the burning of incense. These places were called altars and signified sacrifice. The altar then required an officiating priesthood.

The New Testament idea is quite different in that all sacrifice has been made in Christ. Conse-

quently, the New Testament altar is the place where God offers His gifts to us and where we bring our gifts to Him.

Matthew 5:23; 23:18-20. Hebrews 13:10, represents Christ Himself as the altar. The Holy Eucharist being considered as a sacrifice, it is fitly called an altar. The Christian altar is also our table of showbread (Exodus 25:23, 30; also Hebrews 9:2). In the Eastern Church the altar is called the holy table, or Lord's table. In the First Prayer Book of Edward VI, it is called God's board.

4. What is the Lutheran idea of the altar?

a. The Lutheran Church has no officiating priests. She has ministers or pastors regularly called by the congregation. All believers are kings and priests unto God (Revelation 1:6 and 5:10). Consequently the altar is not for priestly sacrifices but symbolizes the place where God and the worshiper meet in the exchange of gifts. It therefore becomes the central point of worship and is not enclosed, so that all who believe may have access.

5. What do the cross and candles symbolize?

a. (a) The cross is the emblem of our redemption.

(b) The candles are symbolic of Jesus, the Light of the World.

6. What is the reredos?

a. (a) The reredos is the screen back of and above the altar. While not an essential part of the altar, it symbolizes the ascending of the worshipers' prayers. Its architectural dignity also carries the eye upward.

Reredos takes its name from a French word meaning placed back of. When fires were lighted in great halls they were usually placed beneath a louvre or vent in the roof.

To encourage the smoke to arise, a screen was placed back of the fire. From the purpose of this screen we derive the practice and significance of the reredos.

(b) The reredos is sometimes accompanied by a canopy which symbolizes reverence to the cross and holy vessels which it overshadows. The canopy of the reredos is similar in significance to the canopy over the throne of kings.

(c) A hanging of cloth is sometimes placed back of the altar, called a dossal or dorsal (dosser). The dossal is not required where there is a reredos.

7. What is the retable?

a. It is the shelf-like table, extending the length of, and about six or eight inches above, the altar. It is back of the altar and connects with the reredos. Its purpose is to accommodate the cross, lights and flower vases. It is sometimes called altar ledge.

8. What is the importance of the pulpit?

a. The pulpit is the elevated desk from which the Word of God is preached. It always occupies a prominent place in Lutheran churches because of the importance of the preaching of God's Word.

9. What is the lectern?

a. The lectern is the desk upon which the Holy Bible rests and from which the sacred Scriptures are read.

A separate desk for reading and expounding the Scriptures is desirable, because the service at each is of different character. When the lectern is used it is usually on the opposite side of the sanctuary from the pulpit.

10. Why are not all Lutheran churches alike in their sanctuary furnishings?

a. The difference is due to the influence of Cal-

vinistic thought upon Lutheran customs. This led to the placing of the communion table below the pulpit.

The followers of John Calvin (1509-1564) in their reaction against the Roman Catholic Church became extreme. They insisted upon plainness and simplicity, thus robbing the church of its significant beauty and furnishings which made it appear dignified and churchly.*

11. Why is the baptismal font not included in the sanctuary furnishings?

a. The baptismal font is placed on the floor of the nave of the church and should be near the entrance of the church. It is so placed because by baptism we enter into the covenant relationship of believers, and through it are entitled to the privileges offered in the sanctuary.

The baptismal font is placed in the front of many churches because: (a) the act of baptism may take place where all worshipers may have unobstructed view; (b) the nature and architecture of the building provide no other suitable place.

12. Why is the organ important?

a. The organ is important in that it guides the voice in its expression of praise. It also suggests and inspires those sacred, devotional feelings which are so helpful in Christian worship.

13. May our country's flag be placed in the church?

a. Yes, because it represents the protection given by the state to the Church and our duty as Christian citizens, *but it should not be placed in the sanctuary.*

* See question 3 and notes under "Parts of the Church."

THE USE OF FURNISHINGS

1. Why does the minister, at times, while conducting the service, face the altar?

a. He does this during the prayer (or sacrificial) part of the service in conformity with an ancient custom of facing the east during prayer; this posture also serves to emphasize the sacrificial elements, distinguishing them from the sacramental.

This is called orientation (facing the east). It is from the ancient custom of placing the churches so that the worshipers could turn and face the east during prayer, as we are told the congregations of the early Church did. This was done for the following reasons: (a) In allusion to Psalm 132: 7 and Zechariah 14: 4. "We will worship at His foot-stool. . . His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east"; (b) as the day springs from the east so the Day-spring from on high shall visit us—(Luke 1: 78); (c) the east is the place of light; (d) Paradise is thought of as being eastward—(Genesis 2: 8); (e) tradition says that our Lord faced eastward from the cross. His ascension took place on the Mount of Olives to the east and it was thought his second advent would take place there also.

For these reasons also it has been customary to bury the dead facing the east.

Strict orientation is impossible because of the location of our churches. "In western Germany the altars sometimes face the west but the celebrant fronts the congregation."—From the "Biblical and Theological Encyclopedia" and "The Catholic Encyclopedia."

There is no indication of this practice in the New Testament. It appears about the beginning of the third century and was probably begun earlier.—(Jacobs.) It is optional with the minister. Some object to its practice on the ground that it has a priestly and professional tendency. This custom is not universal in the Lutheran Church. Where em-

ployed, care should be taken so as not to leave the impression that God is in the altar rather than among His people.

2. May Christian worship be conducted without all or any of the above-mentioned furnishings?

a. Christian worship may be acceptable to God in any building and without any special furniture, vestments or aids. Some of our churches are very plain and have few, if any, of the so-called aids to Christian worship.

3. Why, then, are these furnishings used in worship?

a. "They are the expressions of adoring hearts seeking to enrich and beautify the worship of the God of Love."—(Strodach.) "The best we can do is not good enough."

4. Is a church less Christian because it does not employ all or any of these furnishings?

a. Christianity is not determined or regulated by form or furnishings of worship. These are matters of culture and choice, but the Church has always expressed her approach to God through the symbolism of truth and the beautiful in art.

5. How should these furnishings be regarded?

a. We should always regard them as sacred. They should never be used for any but that purpose for which they are intended.

The following are instances where holy things were used in a profane manner: Leviticus 10:1, Numbers 3:4, and II Samuel 6:6-7.

THE LITURGY

Liturgy in its exact meaning includes only the order for the Holy Communion. The liturgy of a religious service corresponds to the program of a secular service. It is spoken of as an order. We, however, are using it in a more general sense as embracing all orders of worship in both regular and occasional services, that is, the entire service of the church.

1. What is a liturgy?

a. A liturgy is the established or customary formulae for public worship.

2. What are rubrics?

a. They are the explanation of, and instruction for, the conduct of the liturgy. They are printed in less conspicuous type and are not a part of the liturgy itself.

3. What is the distinction between liturgy and ritual?

a. Liturgy refers to the printed orders and services, while the ritual refers to the conduct, gesture and symbols with which the liturgy is used.

Ritual comes from the Latin word *ritus*, and means a prescribed form for the performance of divine worship.

4. Is a liturgy peculiar to the Lutheran Church?

a. No; nearly all Christian churches are liturgical. The difference lies in the character of their forms.

Liturgies are not an end in themselves, but a means of facilitating edification. When liturgical forms go beyond what is simple and dignified they are apt to lose their spiritual significance.

5. When did liturgical customs in Christian worship have their origin?

a. In the earliest days of the Church.

In a treatise known as the "Teaching of the Twelve Apostles," which was written in the early part of the second century, we find liturgical forms related to the Lord's Supper. Where certain acts, such as the Lord's Supper, were performed frequently, it is natural to suppose that some form or custom would be assumed.

6. Are there any indications of liturgical practices in the New Testament?

a. "When they had sung a hymn, they went out unto the Mount of Olives," Matthew 26:30, Mark 14:26. "Let all things be done decently and in order," I Cor. 14:40. Also in Ephesians 5:19, and Colossians 3:16, St. Paul speaks about speaking and admonishing in "psalms and hymns and spiritual songs."

7. What were some reasons for a liturgy in the Early Church?

a. The inheritance of liturgical influence from Jewish worship; the desire to give expression to the congregation's devotion in accord with the apostolic admonition to orderliness.

The worship of an assembly must assume outward form. In this way greater unity of thought and purpose is secured. The apostles' worship was more or less secret in that but few other than believers were present. A little later as unbelievers came in they had to be instructed. Also since the character of the Church was missionary this would be encouraged by a liturgy.

8. What was the form of service in the days of the apostles?

a. It was very simple. It included reading from

the Old Testament scriptures, preaching of the Gospel, singing, prayer, and the administration of the Lord's Supper.

The liturgy was sufficient to lead the congregation to edification and not to distraction. It was not a written order. Preaching was extemporaneous, addresses showing that Jesus, the crucified and resurrected Lord, is Messiah, the Son of God. (Acts 2 and 7, sermons of Peter and Stephen). Prayer, extemporaneous, had a prominent place.

9. What development of liturgy took place following the apostolic period?

a. The liturgy gradually assumed definite form, resulting in what today is known as the Eastern, and the Western liturgy.

10. What was the first liturgy to appear?

a. This is unknown, but it is supposed that the one known as the liturgy of the Church of Jerusalem, preserved in the liturgy of St. James, represents this ancient document.

11. What was the general structure of the ancient liturgy?

a. It consisted of two parts; the first known as the mass of the catechumens in which teaching and reading predominated, the second known as the mass of the faithful in which the celebration of the sacrament was the climax.

12. What may be said of the Roman liturgy?

a. There are three great service books, known as sacramentaries, which bear the names of Leo (440), Gelasius (492), and Gregory the Great (590). These represent steps in the development of the liturgy of the Western Church.

13. What was the liturgical development in Germany during the Reformation?

a. Many liturgies or Church Orders were prepared, all of which incorporated Lutheran doctrine and most of which were based on the Roman liturgy of the mass.

There were two general types; one which followed the Roman mass, the other less conservative. Of the former excellent examples are Luther's *Formula Missae*, 1523, and the Brandenburg-Nurnberg Church Order, 1533.

The liturgies of this period were based upon a different conception of worship. The value of worship in the Roman Church consisted in the completion of a divinely appointed service, marked by rigid ceremonies. It was priestly in character and could be just as well performed in the absence of the congregation as in its presence.

The evangelical conception is opposite in that faith is essential and worship depends upon the worshiper's heart-relation to God. There is therefore no need of a mediating priesthood. "True worship must proceed from faith and be the expression of faith."—(Richard.) Luther's attitude was that no liturgy or fixed order of worship should become a law. He believed that the strength of the reformed doctrines lay in the liberty of the practice and order of worship.

14. Who prepared the first liturgy for the Lutheran Church in America?

a. Dr. Henry Melchior Muhlenberg, about 1747.

The first meeting for the consideration of a liturgy was April 28, 1747, at a place known as Providence, now Trappe, Pa., about thirty miles west of Philadelphia. After considering liturgies of other Lutheran bodies, it was decided to use that of the Savoy Congregation of London as a model, making many modifications.

15. What is usually included in the liturgy of the Church?

a. The order for morning (Matins) and evening

(Vespers) worship, the Holy Communion, and Public Confession. It also includes orders for Baptism, Confirmation, Marriage, Ordination, Installation of Officers, Installation of Pastor, Opening and Closing of Synod, Laying of Cornerstone, Dedication of Church and Burial Service.

The Orders for Matins, Vespers, Public Confession and the Holy Communion are found in "The Common Service Book of the Lutheran Church." Kindred orders may be found in some other books of worship.

Some of these orders, which do not have congregational responses and which are used less frequently, are omitted from the music editions so as not to make them so cumbersome. They are printed in the word or text edition, also in a small separate book for the use of the minister. This latter is called "The Occasional Services."

See questions under The Service, page 44.

17. Is this liturgy binding upon the Church?

a. Yes; inasmuch as it is published by the authority of the Church, it should be considered binding upon its congregations.

According to the government of our American Lutheran Church there is no law to compel the use of any form or liturgy. The obligation is moral, while at the same time dignity and uniformity demand it.

BOOK OF WORSHIP

(Book of worship refers to no particular book, but to any of the authorized books of the Church which contain the orders of service for public worship.)

1. Why is our book of worship called "The Common Service Book"?

a. Because it contains the orders of pure wor-

ship most common to the Church prior to and since the Reformation.

b. Because it was adopted by three general bodies of Lutheranism in the United States and later has been accepted by others.

The three general bodies referred to are the General Council, the General Synod, and the United Synod South. These bodies consolidated into the United Lutheran Church in America in 1918.

c. Because it affords a common ground for all congregational worship.

The word common is not used in the sense of ordinary, but to indicate general usage.

2. What are the contents of The Common Service Book.

a. The important parts are: The Services (The Service, Matins, Vespers) (pp. 9-85); Introits, Collects, Epistles and Gospels for the Church Year (pp. 86-162); General prayers for different occasions (pp. 172-195); The Psalms (pp. 195-244); The History of Our Lord's Passion (pp. 251-263); The Order of Public Confession (pp. 264-269); Daily Scripture Lessons (pp. 304-312); Hymns.

We refer here to the music edition. In the word edition all of the Occasional Services and the Small Catechism are included.

3. Why are all these found in the book of worship?

a. Because they cover the acts and needs of the worshipping congregation.

"The Common Service Book" is also suitable for private or family worship in that it contains daily Scripture readings and prayers.

4. Should each worshiper own his own book?

a. Yes; the Church gladly provides, so far as possible, books for all worshipers. It is desirable, however, that each person should own and carry his own book. A book of worship next to a copy of the Bible should be the individual possession of every Christian.

5. Why should each worshiper own his own book?

a. Because in this way he becomes more familiar with it and its hymns. It also enables him to make use of it for private home use.

6. What is the advantage of the music edition in the home?

a. It encourages the use of religious music in the home and familiarizes the worshipers with the tunes as well as the hymns of the Church.

CHURCH HYMNS

SCRIPTURAL AUTHORITY

1. Where do we find our example for the use of hymns and congregational singing?

a. The people of Israel. (I Chronicles 25:7 and others).

2. Who was the psalm writer and singer of Israel?

a. David, who was the author of most of the psalms. (I Chronicles 16:7 and others.)

3. How did our Lord and His disciples voice their praise?

a. They praised God with psalm and hymn. (Matthew 26:30 and Mark 14:26.)

Their hymnal consisted of Psalms 113 to 118, called the *Hallel*.

4. What exhortation does the apostle Paul give us concerning singing?

a. He exhorts us to teach with psalms, hymns, and spiritual songs. (Colossians 3:26, Ephesians 5:19, and James 5:19.)

THE CHARACTER OF HYMNS

1. What is a hymn?

a. A hymn is a sacred song, embodying Christian truth and expressing praise to God. It may also be a prayer set to music. St. Augustine defined a hymn as "Praise to God in song."

2. What is a sacred song?

a. A sacred song is one expressing Christian faith and feeling.

The song is usually subjective, that is relating one's experiences and emotion. The true hymn is generally objective and expresses the idea of praise.

3. What is the difference in music between the hymn and song?

a. The hymn tune, like the true hymn, is intended for church worship. The song tune is designed more for informal and group singing. For this reason the hymn tune is usually a more dignified movement such as may be used to the best advantage in a chorus of voices accompanied by the sustaining tones of the organ or other instruments.

4. How are these adapted to worship?

a. The psalm and hymn alone are adapted to true worship. The song has its place in less formal groups and assemblies.

5. How should hymns be selected for the services?

a. Hymns, like the introit and collect, should, so far as possible, be in keeping with the lessons of the day and the theme of the sermon.

"The Common Service Book" and most other hymnals are arranged so as to provide hymns suitable for both the day and the theme. A hymn should not be selected because it is a favorite, but because of its proper relation to the theme or occasion. For this reason the congregation should familiarize itself with hymns of all seasons and for all occasions.

6. Should the congregation stand during the singing of the hymns?

a. Since the hymns, to a great extent, take the place psalms occupied in the early church, it is

proper to stand. We render more acceptable praise, both in spirit and act, by standing.

7. From what do we get our term anthem?

a. It was at one time applied to certain detached verses appended to the psalms and canticles. The term is an abbreviated extract from antiphon.

Anthems, in a cathedral sense, are of modern date, being introduced in the time of Queen Elizabeth to supply the loss of the hymns which Archbishop Cranmer wished translated for the reformed service, but could not obtain.

8. What is an antiphon?

a. An antiphon is a verse sung before and after the psalms and canticles. It usually gives the keynote of the psalm.

9. What is the gospel song?

a. It is a song, evangelistic in character, with a popular appeal in both words and music.

While religious songs had been used in general gatherings for centuries, the so-called gospel song came into being September 18, 1875, during the Moody and Sankey campaign in New Castle, England. While these songs have been used in certain sections of the Church as revival hymns, they have never been considered as worthy the worship of the Church, where instruction, praise and dignity are demanded.

10. Why do hymns conclude with *Amen*?

a. It is the expression by which we ratify or give approval to the truth sung.

11. How should *Amen* be pronounced?

a. In singing, it is customary to give the *a* the soft (Italian) pronunciation. In speaking it is proper to give the *a* the long, strong sound.

THE PSALM

1. Are the psalms adapted to music?

a. Yes; while in our services we usually read them, the correct way, according to church traditions, is to render them with music.

The singing of the psalms was a prominent part of the Matin and Vesper services as early as the sixth century. The psalm brought into being the antiphonal arrangement of the choir (half on one side and half on the other side of the chancel or sanctuary). The psalms were the notes of highest praise in the temple and also in the early Christian Church. As a symbol of this praise to God, candles were lighted when the psalms were to begin. As a further mark of praise, the music of the psalm was concluded by a few additional notes, which were called the *pneuma* or slur. This was to indicate the reluctance with which the singing of divine praises ceased. The *pneuma* was omitted during Lent. The elaboration of the *Amen* is of similar significance.

2. Are the psalms adapted to congregational music?

a. Yes; the stanza of the psalm is usually of two parts; the first part states a truth and the second reaffirms it in another expression or is an answer to the first.

Ex. "Wash me thoroughly from mine iniquity:

And cleanse me from my sin."—Ps. 51: 2.

Ex. "O give thanks unto the Lord for he is good:

For his mercy endureth forever."—Ps. 136: 1.

3. What is a penitential psalm?

a. It is one that bears the mark of repentance or sorrow for sin.

4. How many, and which are, the penitential psalms?

a. There are seven. They are Psalms 6, 32, 38, 51, 102, 130, and 143.

5. When are these psalms used by the church?

a. During the Lenten season and on occasions of humiliation and repentance, such as the confessional or preparatory service.

6. Why is the psalm followed by the *Gloria Patri*?

a. Since the psalms are monotheistic in character, the *Gloria Patri* gives them a Christian setting.

THE HYMN BOOK

1. Who prepared the first Protestant hymn book (booklet) ?

a. Dr. Martin Luther in 1524. It was a little book containing but eight hymns.

2. Who prepared the hymnal which became the standard for the American Lutheran Church?

a. Dr. Henry M. Muhlenberg, about 1786.

3. Why are not the words of the first stanza printed in the music of some books.

a. (a) It permits the hymn to stand in its original poetic form.

(b) It emphasizes the sentiment of the hymn and not the tune.

The hymn is often used for its tune rather than its words or sentiment as it should be.

(c) It gives the privilege of variety in tune to the same hymn.

(d) It makes a more classical appearing book.

HYMN TUNES

THE HISTORY OF HYMN TUNES

1. What is the origin of our church hymn tune?

a. St. Ambrose, about 384 A. D., arranged the first hymn tunes from the Greek scales then in existence.

The Hebrew had nothing but the homophonia (sameness of sound) style of music. The gospels were written in Greek and soon partook not only of the Greek language but its music as well. The earliest Greek scale was the tetrachord of Olympus, in which there were but three notes corresponding to our A, F, and E. Later a fourth one, G, was added, making what was called the Dorian tetrachord. These were developed until the Greeks had about four modes (tunes); the Mixolydian; the Dorian, which the Spartan boys were taught almost exclusively because it expressed courage; the Phrygian, which expressed pleasure; and the Lydian, which was effeminate and somewhat voluptuous. It was St. Ambrose who arranged these Greek melodies so as to produce suitable tunes for Christian hymns. St. Augustine, in his "Confessions," tells of weeping with deep emotion as he listened for the first time to these new melodies in the great cathedral at Milan. Soon Ambrosian music was used in the churches and all other forbidden. This music was very crude but formed a good beginning.

2. When was the next development in church music and by whom?

a. Nothing of importance had been done to develop church music from St. Ambrose until the time of Pope Gregory the Great (590 A.D.).

3. What improvements did Pope Gregory make in church music?

a. He added additional notes to the simple scale in use from the time of Ambrose, thus affording more flexibility and grace. This changed the rather crude chant to the form of a song.

We must not confuse our modern hymns with their four parts of harmony with these early tunes, which were but simple chants sung in unison.

4. What is the plain song?

a. It is a simple melody without the four parts of harmony, put into use by Gregory the Great.

These plain song Gregorian melodies form a large part of the second setting of the service in "The Common Service Book."

5. How did the Church come to adopt this improved music?

a. Gregory established a school of church music in Rome, from which were sent out instructors in church music to all parts of the Church?

6. What was the influence of Gregorian music?

a. It was the music of the Church at the time of the Reformation and much that the Church now has is elaborated and beautified from the Gregorian.

7. When and by whom did written music, with its different parts, come into use in the Church?

a. Hucbald, a monk of Flanders, about 930 A.D., invented the use of lines for writing music; also arrangements for voice accompaniment.

Gregory lamented that there was no way of preserving sounds. Later there arose a system of signs, called *neumes*, meaning wind or breath. These were resemblances of notes written along a single line. These, in turn, developed into the bass and treble clefs. Hucbald's system was approved

by the Church and called the sacred organum. Another method known as the profane organum was employed a little later, but it never received Church sanction, as its name well indicates.

8. Who invented the musical staff or scale?

a. To Guido Arentino (1024 A.D.), a Benedictine monk, the credit of this invention is given. This made it possible to read music, and sing from manuscript.

Guido applied the syllables of the lines of the hymn to John the Baptist, which dates from the sixth century, and which was sung then. The syllables were *ut, re, mi, fa, sol, la*. This gave name to the notes. The *ut* was later called *do*, and about the end of the sixteenth century the *si* was added. His brother monks thought that he possessed some occult influences and tried to expel him from the convent. He was summoned to Rome before the pope, who became convinced of the virtues of his invention in music and appointed him to remain in Rome and instruct the clergy in his principles of music. The ill effects of the climate soon compelled his return to the convent at Ravenna.

9. By whom and when were musical notes of different length invented?

a. By Franco, a monk of Cologne (1175 A.D.).

10. To whom do we owe the invention and use of the melodies, or different voice parts of music?

a. To Giovanni Pierluigi, of Palestrina, about 1514.

Giovanni is known as Palestrina. He was the son of a poor peasant, but a pious and devout churchman. He was composer and director of music in Rome for a number of years. The council of Trent (1552) decided on musical reforms, and Pope Pius IV appointed Palestrina to compose music suitable for the mass.

11. Who was the leading figure in church music during the post Reformation period?

a. John Sebastian Bach, a Lutheran.

Bach was born March 21, 1685, at Eisenach, Prussia (where Luther, for four years, attended school). He was born the same year that another great musician, Händel, was born. Bach came from a family which was musically inclined. From this family about fifty more or less remarkably gifted musicians descended. Bach had a beautiful tenor voice and excelled as a chorister as well as at the piano and organ. He was the greatest organist and pianist of his time. He was a man of religious mind and many of the best known compositions of church music to this day are from his pen. A short time before his death, July 28, 1750, he was stricken with blindness, as was his contemporary, Händel. Bach was called the Founder and Father of German music. We are indebted to him for a great deal of what is beautiful and has proven lasting in music of Christian sentiment.

12. What impression is made by the answer to the foregoing questions?

a. That the gift of music to the modern civilization has been by consecrated men through the Church.

13. What great reform in church music was made during the Reformation?

a. Singing was a part of the liturgy of the Catholic Church. The liturgy was sung almost exclusively by priests and choirs in which the congregation had no part. The Reformation restored the hymn to the worshipers and gave the church congregational singing.

14. Who was the chief advocate of this and prepared the first hymn book with tunes?

a. Luther, publishing in 1524, a small booklet of eight hymns and tunes. This book became the mother of the hymn books of the Protestant Church.

15. What further gift did the Reformation bestow upon Christendom?

a. The earlier hymns were didactic and objective, some of them composed to offset false teachings in religion. The later hymns became more subjective. The vast resources of German singing were turned into the channels of religious hymns.

THE SERVICE

This study is not intended to be an analysis of The Service, but such as may give the worshiper a practical understanding of its nature, purpose and use. For a more thorough study we recommend "An Explanation of The Common Service," published by The United Lutheran Publication House.

1. What is the service of worship called?

a. The Service, The Communion Service. It is also called by Lutheran people in some other countries The Mass. We often speak of it as The Chief Service.

2. Why is it called The Chief Service?

a. It is spoken of as The Chief Service because in its complete form it offers both Word and sacrament.

3. Why is this service sometimes called The Holy Communion?

a. The Service is always used when the Holy Communion is administered. Though frequently used without the Communion office, The Service is never complete without it.

4. Why is our service sometimes called The Common Service?

a. It embodies the essential parts of worship which the Church has used through all ages.

See Question 1 under Book of Worship, p. 31.

5. What should be the nature of the hymn preceding The Service?

a. It should be a hymn of invocation of the Holy Spirit. Through His power only can we render

acceptable worship to God through Christ. (I Cor. 12: 3, Ephesians 2: 18.)

6. How does The Service begin?

a. In the name of the Triune God, Father, Son and Holy Ghost.

7. Why does the congregation respond with *Amen*?

a. This signifies that the congregation accepts and confirms the words of the minister.

PARTS OF THE SERVICE

1. How may The Service be considered?

a. It may be considered as of two general parts as follows:

The Word declared.

The Word individualized.

2. How may the Word declared be considered?

a. It may be considered as of three parts; as follows:

(The Preparation)

The Word chanted.

The Word proclaimed.

The Word received.

(a) The preparation is not a part of The Service proper. It is omitted when the confessional service precedes The Service. The Service proper begins with the introit.

(b) These three divisions comprise what we speak of as The Service, the Holy Communion being omitted.

THE PREPARATION

3. What is included in the preparation?

a. The preparation includes the two essential elements, confession of sin and petition for grace. The full division is as follows:

Exhortation.

Confession of sins.

Prayer for grace.

Declaration of grace.

These are accompanied by suitable readings and responses on the part of the minister and congregation.

4. What are embraced in the Word chanted?

a. The chanted Word embraces the praise part of The Service leading up to, and preparing for, the reading of the Word. Its parts are:

The introit.

The *Gloria Patri*.

The *Kyrie*.

The *Gloria in Excelsis*.

This part of The Service is sometimes spoken of as the psalmody of The Service because of the theme of the introit with which this section of The Service begins.

5. What is the meaning of the word introit?

a. It means to enter into. It is one or more verses (mostly from the psalms) and contains the sentiment or keynote of the day's worship.

"The introit takes its rise from the use of the psalms with which the service in the synagogue began, and in all probability the service of the Apostolic Church also."

6. Why does the *Gloria Patri* follow here?

a. The introit, being a psalm verse, is Christianized by the use of the *Gloria Patri*.

See question 6 under The Psalm, p. 38.

THE WORD CHANTED

7. From what do these different parts of the chanted Word derive their name?

a. From the first words of the chant.

8. What is the meaning of the word *Kyrie*?

a. It is from the Greek and means, O Lord.

As the blind man (Luke 18: 35-43) cried for mercy so do we in the *Kyrie*.

9. What is the meaning of *Gloria Patri* and *Gloria in Excelsis*?

a. *Gloria Patri* is a Latin term, meaning Glory to the Father. *Gloria in Excelsis* is also a Latin term meaning Glory in the Highest.

10. Where do we get the words of the *Gloria in Excelsis*?

a. The first lines are from the song of the angels at Jesus' birth.

THE WORD PROCLAIMED

11. What parts are included in the section of The Service known as the Word proclaimed?

a. The salutation.

The collect.

The epistle and gospel, with their responses.

The creed.

The sermon, with the vatum.

12. What is the reason for the arrangement of this section of The Service?

a. The salutation is introductory. The collect prepares the heart for listening to the Word, as it is read. The repeating of the creed reaffirms our belief in what we have just heard. This, in turn, prepares our hearts for the further exposition of the Word in the sermon.

13. What is the salutation in The Service?

a. It is the words following the *Gloria in Ex-*

celsis when the minister says to the congregation, "The Lord be with you."

It is a very ancient salutation borrowed from the Jews, (Ruth 2: 4.) It was the expression with which the angel saluted Mary at the annunciation (Luke 1: 28).

The Angelus, closely related here in thought, is a form of prayer used as a memorial of the incarnation. From the custom of Daniel, who worshiped God three times a day, it was used at sunrise, noon and sunset.

14. What is the purpose of the collect?

a. It collects the thoughts of the epistle and gospel into one prayer. It is also a prayer of a group of people or a congregation.

Each day has its own prayer. These prayers are very ancient, some as much as fourteen hundred years old.

15. What is the content of a normal collect?

a. A normal collect generally contains four parts:

1. The address of God.
2. The petition.
3. The reason for the petition.
4. The conclusion.

This, of course, is general; some, even good collects, may not be so constructed. The excellency of a collect does not depend alone upon its mechanical outline.

16. Why does the congregation sit during the epistle lesson?

a. It is the general attitude of those who are being instructed.

A very old custom was for the minister who read the gospel lesson to first seek a benediction from his senior minister as though he were asking license to read, referring to the words of Paul, "How shall they preach except they be sent."—Romans 10: 15.

17. Why should the congregation stand during the reading of the gospel?

a. Standing is a designation of honor. Since the gospel refers particularly to Christ, standing is a mark of respect to Him.

18. Why do we stand during the recital of the creed?

a. This indicates that faith without works is dead: "That what we believe in our hearts we must not only declare with our lips but show forth with our lives."

19. Is the sign of the cross ever used in the services?

a. Some ministers use it in connection with the benediction at communion, and at other times.

The history and significance of the sign of the cross is very interesting. From a writing of 1603 A. D., we learn that "The honor and dignity of the name of the cross begot a reverend estimation even in the apostles' times (for aught that is known to the contrary) of the sign of the cross, which the Christians shortly after used in all their actions; thereby making an outward show and profession, even to the astonishment of the Jews, that they were not ashamed to acknowledge Him as their Lord and Saviour who died for them upon the cross."

"The sign of the cross is a short creed in action. First, it represents our belief in the Crucified and our trust in His passion. Next it declares our faith in the Holy Trinity, to whom we have access by the cross of Christ."—Walker.

20. What is a gradual?

a. It is a response of praise (psalm). It derives its name from *gradus*, a step, and was sung between the reading of the epistle and the gospel as the reader went from one elevation in the church

to another. It is now used to connect the epistle and the gospel.

21. Whence does the Nicene Creed derive its name?

a. From the city of Nicæa, where three hundred and eighteen bishops of the Church gathered in 325 A. D. and formulated the first two articles, to emphasize the Deity of Jesus.

22. When do we usually use the Nicene Creed?

a. On the occasion of the Lord's Supper, and on all festival days.

23. Why is there a hymn before the sermon?

a. It assists in preparing the heart of the worshiper for the sermon.

24. What is the votum?

a. Votum is from a Latin word meaning vow. It is the scripture quotation used by the minister consecrating the truth as the worshipers have received it to the satisfying of their spiritual needs. The words are "The peace of God, which passeth all understanding, keep your hearts and minds through Jesus Christ."

A free translation of Philippians 4: 7 in form of a prayer.

THE WORD RECEIVED

25. What is embraced in the Word received?

a. This part represents the response of the worshiper in gratitude for the Word which he has received.

This part of The Service is sometimes called The Offerings indicating the worshiper's response for the Word which he has received.

26. How may the Word received be considered?

a. It may be considered as of four parts, as follows:

The offertory (chant), the worshiper's thought.
The offering, the worshiper's gift.

The prayer (general, also Lord's Prayer), the worshiper's prayer.

Hymn and benediction, the worshiper's praise.

27. What is the offertory?

a. It is that part of The Service in which, having received the Word, we offer our hearts to God.
The words of the offertory are from the fifty-first psalm.

28. What is the offering?

a. It is that part of worship in which, having received the Word, we show our gratitude and desire for the extension of our Lord's Kingdom by our gifts.

29. What may be said of the general prayer?

a. Having received the Word, we offer the fruit of our hearts in thanksgiving and petition.

30. What may be said of the hymn that follows?

a. Having received the Word and its attendant privileges, we lift up our hearts in praise.

31. Why should the Lord's Prayer be used in The Service?

a. The Lord's Prayer has always been regarded as most sacred because, like the words of the Holy Communion, it was given by our Lord Himself. It should always be a part of every service of worship.

Cyprian (c200-258) says concerning the Lord's Prayer:
"What prayer can be more spiritual than that which was given us by Christ, by whom also the Holy Spirit was sent?"

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What petition more true before the Father than that from the lips of His Son, who is the truth?"

THE WORD INDIVIDUALIZED

32. What is meant by individualize as here used?

a. In the former part of The Service, the Word is received by the congregation collectively, while in this part the Word is received at the altar individually.

33. What significance is attached to this part of The Service?

a. It is the receiving of the Holy Communion, the climax of Christian worship, for which all that precedes is largely but a preparation.

34. What does this part of The Service embrace?

a. It embraces the parts that precede and follow the administration of the Holy Communion, namely:
The preface.

The administration.

The thanksgiving.

35. What are the contents of the preface?

a. The salutation with response and sentences,
The Eucharistic prayer,
The *Sanctus*.

Eucharist is from a Greek word which means giving of thanks. This is called the Eucharistic prayer because of its thanksgiving. Provision is made in this prayer for different prefaces according to the season of the Church Year.

The *Sanctus* is from a Latin word meaning holy. It consists of two verses. The first is from Isaiah, who heard it sung by the seraphim (angels), before the throne of God—(Isaiah 6: 2, 3). The second was sung by the multitude on the occasion of Jesus' triumphal entry into Jerusalem—(Matt. 21: 9). The same words are in the hymn supposed to have been chanted by our Saviour at the institution of

the Holy Supper, (Psalm 118). Each verse closes with "Hosanna in the highest."—"Explanation of the Common Service."

36. What is the reason for this arrangement?

a. The salutation suggests and invites attention to the coming act of worship.

The Eucharistic prayer offers thanks as our Lord did when He took the bread and the cup and instituted the Holy Communion.

The *Sanctus* is the "great hymn of the Communion service—the very climax of thanksgiving."

37. What are the contents of administration?

a. The Lord's Prayer.

The words of institution with the *Pax* and *Agnus Dei*.

Distribution and the blessing.

Pax comes from the Latin and means peace. The sentence is, "The peace of the Lord be with you alway." It is the manner in which our Lord greeted His disciples, (John 20: 19).

The words of institution are recorded in Matthew 26: 26-28; Mark 14: 22-24; Luke 22: 19-20 and I Corinthians 11: 23-25.

The *Agnus Dei* is an ancient morning hymn based on John 1: 29. It has been used since about 700 in the communion office. Its name is from the Latin and means Lamb of God.

38. What is the reason for this arrangement?

a. The Lord's Prayer makes a fitting introduction to the Words of Institution, in which we are assured that, as we partake with truly believing hearts, our Lord is present.

This distribution is preceded with the *Pax*, which signifies that the Lord is present and greets His believing children who are about to receive Him.

The *Agnus Dei* follows here because in the sacrament Christ is "The Lamb of God that taketh away the sins of the world." We seek through this hymn the mercy and peace which He has obtained for us through His death, (Ephesians 2: 13-17).

The distribution is most important, as is shown by that which leads up to it. Unless the believer eats and drinks, the sacrament is meaningless to him. "This is the loftiest summit of worship."—"An Explanation of the Common Service."

The minister dismisses with the blessing which the believer at the opening of the service sought.

The Lord's Prayer is used here as the peculiar privilege of believers only; those who have not registered their faith by membership or who have not prepared for the Communion being excluded.

39. • What is included in the thanksgiving?

a. The *Nunc Dimittis*.

The prayer of thanksgiving.

The benediction.

The *Nunc Dimittis* is the hymn of thanksgiving used by aged Simeon in the temple when he saw the infant Saviour.—(Luke 2: 29-32.) It takes its name from the first words of the Latin version.

40. What is the reason for this arrangement?

a. It is the expression of gratitude for the high privilege of this sacramental fellowship with our Lord.

The *Nunc Dimittis* is in accord with the practice of our Lord—(Matthew 26: 30), when, after the communion with Him, the disciples sang a hymn.

The prayer of thanksgiving is also in keeping with the teachings of Christ—(John 6: 30-34, 47-58). He is the Bread of Life for which we give thanks.

The benediction is introduced by the salutation, which invites the believer to prepare for the reception of the final blessing.

41. Is this part of The Service, the Word individualized, used every Lord's Day?

a. In some European churches it is. Most American Lutheran churches celebrate the Lord's Supper four times a year; some six times a year; a few but twice a year; and some once a month.

42. Why is the service preparatory to the Lord's Supper called a confessional service?

a. It is so called because one of the most prominent features of it is the public confession of sins.

43. Should the Lord's Supper be received by one who has not been present at the confessional service?

a. When one is compelled to be absent from the regular confessional service he should arrange for private confession or make his own preparation by the private acknowledgment of his sins and a prayerful consideration of the sacred privilege offered in our Lord's Holy Supper.

44. What importance does the Church attach to the individual communing?

a. The Church considers it so important that every congregation carefully keeps an individual record of its communicants. Largely upon the basis of this record the spiritual strength of the congregation is determined and members transferred from one congregation to another when necessary.

45. How does the Church regard those who worship occasionally but do not commune?

a. Their names are carried on the rolls as "confirmed members," which means that they were at one time received into the Church by confirmation.

The honor roll of a church is its communicant members. Confirmed members are the rank and file, including the careless and indifferent.

DIAGRAM OF THE SERVICE

The following brief diagram may prove helpful in understanding and remembering The Service and its parts.

I. PREPARATION.

(Introduced by the address to God.)

1. Confession of sins.
2. Petition for forgiveness.
3. Declaration of grace.

II. THE WORD CHANTED.

(Introduced by the introit.)

1. The *Gloria Patri*.
2. The *Kyrie*.
3. The *Gloria in Excelsis*.

III. THE WORD PROCLAIMED.

(Introduced by the salutation and the collect.)

1. In reading the Scripture.
2. In reciting the Creed.
3. In preaching the sermon.

IV. THE WORD RECEIVED.

(Gratitude for the Word received, expressed.)

1. By praise of lips (offertory).
2. By gifts of the hands (offering).
3. By the devotion of the heart (prayer).

V. THE WORD INDIVIDUALIZED.

(Receiving the sacrament.)

1. Prefaced by salutation, prayer and praise.
2. Administered amidst prayer, Lord's words and hymn.
3. With thanksgiving hymn, prayer and blessing.

MATINS AND VESPERS

1. What is the service of Matins?
 - a. The name *matin* is from a Latin word mean-

ing morning. Matins is a service for early morning worship.

It is a service originally intended for use past midnight, from the words of David: "At midnight I will rise to give thanks unto thee"—(Psalm 119: 62). Paul and Silas being in prison prayed to God at midnight. It was used in anticipation of the morning and consequently called matins.

2. What is the *Venite*?

a. It is the opening chant preceding the singing of divine praise.

This came into use when the psalms were sung. It was sometimes called the invitatory psalm.

3. Why do the Matin and Vesper services begin with "O Lord, open Thou my lips"?

a. We cannot sing the praises of God without His assistance.

It was a custom in early usages to make the sign of the cross on the lips at this place. The forehead and breast were signed with the cross at the next verse, "Make haste, O God, to deliver me,"—Walker.

4. What is Vespers?

a. Vespers, also sometimes called Evensong, takes its name from the Latin, meaning evening. It is the general evening service of the Church, except when the Lord's Supper is administered.

It is a service originally intended to commemorate the taking of our Lord from the cross and also the institution of the Last Supper, both of which are supposed to have taken place around 6.00 P. M.

THE LITANY AND OTHER SERVICES

1. What is the Litany?

a. The word Litany comes from the Greek and means an entreating. It is a penitential office used on occasions of special humility and during the Len-

ten season. The Litany may also be used as the General Prayer in The Service on Sundays, except on festivals or when there is a communion. It may also be used at Matins or Vespers or as a special office.

The Litany is a very ancient office. It was employed in the early Church by the priest coming to the body of the church with the people—(Joel 2: 17), indicating that he too needed to deplore his sins. The Litany may also be used in times of national calamities when appeal is being made to God. St. Gregory used the Litany when the plague was raging in Rome in 590 A. D. The Litany was used in the pre-Reformation Church on Wednesdays and Fridays during Lent.

2. What is the Prime?

a. It is a service sung at 6 A. M., about the hour when Jesus was taken before Pilate, also about the hour when, after His resurrection, He appeared to Mary Magdalene. It is called Prime from the Latin meaning "first hour."

For the same reason the 9.00 A. M. service was called Terce (third hour), the midday service Sext (sixth hour), and the 3.00 P. M. service Nones (ninth hour).

3. Where should the baptism of infants be administered?

a. Holy Baptism is one of the sacraments of the Church and should always be administered in the church. The only exceptions are illness or other causes over which we have no control.

4. Where should the marriage service be performed?

a. The marriage ceremony is primarily a church service. This is in keeping with the usages and traditions of the Church.

RESPONSES

1. What is responsive reading?

a. The leader reading a verse, or part of a verse, and the congregation responding by reading the next verse or part of verse. The psalms are adapted to this kind of reading by being divided into two parts separated by a colon (:).

See question 2 under Hymn Tunes.

2. What is the meaning of the word antiphonal?

a. Antiphonal is a word applied to music and literally means voice answering voice. It is singing of a verse or more preceding another part of the service, such as before the chanting of the psalm or the reading of the Scripture. Responsive and antiphonal resemble each other. The former is applied to reading, the latter to singing. The former emphasizes the response, the latter that which precedes.

3. What is the origin of antiphonal singing?

a. It is of great antiquity and probably arose from the temple service.

Tradition has it, that it was instituted by Polycarp, the disciple of St. John, who saw in a vision the choirs of heaven chanting the praises of God in this manner.

4. What is antiphonal singing?

a. It is alternate singing. In this manner of singing the choir is laterally divided, the divisions facing each other, and in turn singing portions of the psalm.

When the antiphonal method of chanting the psalm is employed, the singers on one side are called *decani* and those on the other the *cantori*. These names come from

Latin names, the former meaning the side on which the dean or presiding minister sat; the latter, the side on which the precentor sat.

5. What is a canticle?

a. The word canticle comes from a Latin word meaning to sing. It is the singing of certain passages which were the expressions of godly men and women, who spoke under inspiration of the Holy Spirit.

The canticle is usually used only in the Matin and Vesper services, after the sermon. However, it is sometimes used in other services, and at times made to occupy a place of its own in the absence of the sermon.

6. What are the chief canticles?

a. The four important canticles are: The *Te Deum Laudamus*; the *Benedictus*, the words of Zacharias at the birth of John the Baptist (Luke 1: 67-79); the *Magnificat*, the words of Mary when she visited Elizabeth (Luke 1: 46-56); the *Nunc Dimittis*, the words of Simeon when he saw the child Jesus in the temple (Luke 2: 29-32).

The former two are Matin canticles, the latter two are Vesper canticles.

7. What is the *Te Deum Laudamus*?

a. It is an ancient hymn, the origin of which is uncertain. It bears a strong sentiment of praise and through the centuries it has been a most useful hymn.

The *Te Deum Laudamus* takes its name from the first line—"We praise Thee, O God, we acknowledge Thee to be the Lord." An interesting tradition, but of somewhat questionable authority, says the hymn was composed by St. Augustine the night (Easter, 387) on which he, as a

recent convert, was confirmed in the great cathedral at Milan, Bishop Ambrose officiating. Being inspired, St. Augustine, standing beside the Bishop, burst forth, "We praise Thee, O God." To this came the response from Bishop Ambrose, "We acknowledge Thee to be the Lord." Thus the hymn is reputed to have originated.

8. What is a versicle?

a. A versicle is a little verse said by the minister to which the congregation either says or sings a response. The versicle is usually used in the opening of the Matin and Vesper services.

9. What is the *Sanctus*?

a. It is an ancient hymn of the Church used in the liturgy of the Holy Communion. It is taken from Isa. 6:3. This threefold repetition of "Holy" has always been regarded as an acknowledgment of the Holy Trinity.

10. What is the meaning and significance of *Alleluia*?

a. The word *Alleluia* means Praise the Lord, and is of Hebrew origin. The word *Alleluia*, like *Hosanna* and *Amen*, has been retained by the Church in its original as a sign of its Hebrew origin and that the law is summed up in the gospel.

11. What is the *Dies Irae*?

a. It is the Latin name for "That day of wrath, that dreadful day."

"It is a chant employed by the pre-Reformation Church on funeral occasions. It was composed by Thomas Celano, a Franciscan friar, about the middle of the twelfth century and is considered one of the finest hymns of the church."—Walker.

It is occasionally used in the burial office, but is not incor-

porated in the Lutheran liturgy. It is found in the hymnal of "The Common Service Book."

12. Why does music or singing sometimes accompany the offering?

a. As a mark of joy.

Our offering is like the offering of sacrifice in II Chronicles 29: 27, "When the burnt offering began, the song of the Lord began also, with the trumpets, and with the instruments ordained by David, king of Israel."

THE BENEDICTION.

1. What is the benediction?

a. The benediction is the act of bestowal of divine blessing.

2. How many recognized forms of the benediction are there?

a. There are two. The one is the Aaronic benediction and the other is the Pauline or apostolic benediction.

The benediction must not be confused with the New Testament salutations, or prayers, of which there are several. Each epistle of Paul begins with a greeting or salutation, as "Grace be with you and peace from God our Father and the Lord Jesus Christ."

Paul's epistles close with prayerful expressions, which according to II Thessalonians 3: 17, are the seal of his own composition and signature.

The *votum* (from Latin meaning vow or wish)—(Philippians 4: 7), used after the sermon, is sometimes spoken of as a benediction, but not in the same sense in which the term is here used. See "The Benediction" by Rev. W. H. Dolbeer, introduced by Rev. D. H. Bauslin, D.D., published by the Lutheran Publication Society in 1907.

3. Why is the one benediction called Aaronic?

a. It was the instruction of God through His servant Moses that Aaron and his sons should bless

the children of Israel saying, "The Lord bless thee and keep thee; the Lord make His face shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace" (Numbers 6: 22-27).

There is another Old Testament expression sometimes but erroneously called the Mizpah Benediction. The words are those of Laban, speaking to Jacob when he said, "Jehovah watch between me and thee when we are absent one from another."—(Genesis 31: 48.) This is not a benediction but a covenant of distrust between two parties. If properly understood it would seldom be used.

4. Why is the other benediction called Pauline or apostolic?

a. It is the words of Paul, writing by divine inspiration to the Corinthians, closing his letter, "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all." (II Corinthians 13: 14).

The Aaronic benediction is the only one directly commanded by God, but the Pauline is similar in its trinity and unity of content and has been recognized by the Church from early ages as a fitting benediction.

5. Why are not other prayerful expressions of the New Testament used as benedictions?

a. The Church does not regard other expressions as benedictions because they are not trinal (threefold) expressions, representing the Father, Son and Holy Ghost.

In the early days of the Roman Church a benediction was looked upon as possessing some supernatural power. People were not only blessed, but by such benedictions various articles were consecrated. Different expressions were used for different articles.

In the Protestant Church the benediction is not a sacerdotal

act but the bestowal of divine blessing. Since "it offers grace," (Dr. E. T. Horn), it should be trinitarian in form and scriptural in expression.

6. How does the Church use the benedictions?

a. The Aaronic benediction is used at the chief service. The Pauline at Matins and Vespers.

7. Where and how should the benediction be pronounced?

a. It rightly belongs at the close of the service. It is God's answer to what has been sought by the different parts of worship. It is pronounced by the minister with eyes open, because it is not a prayer but a declaration of God's blessing. For the same reason the hands of the minister are extended with palms downward.

8. Why is the *Amen* following the benediction usually sung by the choir or congregation?

a. Neither of the benedictions have the word *Amen*. *Amen* is used at the conclusion of prayers because by it we assure God that what we speak is true. This assurance is not necessary when God speaks. Therefore, the *Amen* is properly the part of the congregation.

THE CHRISTIAN OR CHURCH YEAR

1. What is the Church Year?

a. The Church Year is the Church's unique method of marking time and noting the events and seasons in the life of Christ.

2. What are the advantages of the Church Year?

a. There are many advantages in the Church Year. It particularizes each Sunday. The Sunday is not just a Sunday, but a special day in the life of our Lord or His Church.

b. It also affords opportunity for reading and studying the life of Christ by providing lessons for the entire year. Without this, some phases of His life may be neglected.

Christmas is not an ordinary day in the week, but the day Christ was born. So a Sunday is not an ordinary Sunday, but a particular Sunday, as First Sunday in Advent, or First Sunday after Easter.

3. What is the meaning and significance of the days and seasons of the Christian year?

a. *Advent*—the word means coming. The Advent Season through its lessons speaks to us of a threefold coming of Christ. His coming in great humility to the world, His coming in great glory to judge the world, and His coming into our hearts.

Christmas—the birth of Jesus, our Saviour.

Epiphany—the word means showing forth; it is the period during which we celebrate the visit of the magi and the manifestation of Christ to the

Gentiles. It is the season during which the Church stresses foreign missions.

Lent—the term means lengthening of the days of springtime, the prevailing of light as Jesus prevails as the Light of the world.

Holy Week—this is the week commemorating our Lord's sufferings and death. This includes Maundy Thursday (Holy Thursday), and Passion Friday (Good Friday).

Holy Week is sometimes, but incorrectly, called Passion Week. Passion Week is the week prior to Holy Week. It takes its name from the fifth Sunday in Lent, known as Passion Sunday, so called because it begins the more special commemoration of our Lord's passion.

Easter—the term means increasing light; it commemorates the resurrection of our Lord, the Light of the world.

Ascension—this commemorates the departure of our Lord from the earth and is the climax of the Easter Season.

Pentecost—the term means fifty. It was a feast of the Jews fifty days after the Passover, on which day the Holy Spirit was outpoured upon the Early Church.

Pentecost is sometimes called Whitsunday. While the origin of the term is a little uncertain, it is supposed to come from the custom in the early Church of dressing in white for baptism (Acts 2: 37-42), and in the later Church dressing in white for baptism and confirmation.

SEASONS AND DAYS OF THE CHRISTIAN OR CHURCH YEAR

1. What are the seasons of the Christian or Church Year, and when do they occur?

a. *Advent*—begins on Sunday nearest November 30th (St. Andrew's Day) and extends to Christmas Eve. It is a period of four Sundays.

Christmas—December 25th, the season continues until the Vigil (or Eve) of Epiphany. A period of twelve days.

Epiphany—from January 6th (Visit of the Wise Men) to Septuagesima. A period of from one to six Sundays, depending upon Easter.

Septuagesima—the pre-Lenten period beginning with Septuagesima Sunday (the Sunday in the decade of the seventy days before Easter) and extending to Ash Wednesday. It is a period of three Sundays.

Lent — the forty days before Easter, including Passion and Holy Week.

Eastertide—from Easter Day to Pentecost, a period of fifty days.

Ascension—forty days after Easter, continuing to the Eve of Pentecost.

Pentecost (Whitsunday)—fifty days after Easter, continuing the week following.

Trinity Season—the first Sunday following Pentecost and continuing until the first Sunday in Advent, a period of from twenty-two to twenty-seven weeks, depending on the date of Easter.

2. What are the three main cycles of the Christian year?

a. Christmas, Easter and Pentecost.

3. Which of these seasons are festal and which are penitential?

a. Advent partakes of the nature of both the

festal and penitential. While festal in its anticipation of Jesus' coming, it is penitential in the humility and nature of our preparation for His coming. It is marked by the color of the penitential.

Christmas and Epiphany are festal.

Beginning with *Septuagesima*, including the pre-Lenten and Lenten Season, the season is penitential. The remaining seasons are festal.

4. Why does the Christian year begin with the first Sunday in Advent?

a. "The Church does not measure her seasons so much by the motion of the sun as by the course of her Saviour; thus beginning and pursuing her year with Him who, being the true 'Sun of Righteousness,' began at this time to rise upon the world, and as the 'Day Star' on high, to enlighten them that sit in spiritual darkness."—*Walker*.

Advent is considered one of the greater festivals of the Christian year in that it takes precedence over any other nature or character of celebration. The Church is unwilling to turn from the contemplation of her Lord's advent in the flesh for any other consideration. During Advent, we not only think of our Lord's advent, but also of His second coming.

Advent is a season partly of sorrow and partly of joy. While its color is that of sorrow; in its lessons there is to be seen a note of joy.

5. What is Shrove Tuesday?

a. The name comes from an old Saxon word, meaning to impose penance or punishment. It is the Tuesday or day before Ash Wednesday.

In the ancient Church it was the custom for all persons during the week preceding Lent to go to the priest and confess their sins. The priest would shrive (punish) according

to the offense. This was done in preparation for the proper entrance upon the Lenten period for further penance and fasting.

6. What is Ash Wednesday?

a. It is the first day of Lent. It is so named from the custom of putting ashes upon the forehead to remind the penitent, "Dust thou art, and unto dust shalt thou return."

There were seven psalms appointed for the Matins and Vespers of Ash Wednesday. These were called Penitential Psalms and used frequently during Lent.

7. What is *Septuagesima*?

a. It is the Latin word for the number seventy. It is the third Sunday before Lent. It derives its significance from the seventy years of Israel's captivity in Babylon. It is the season of preparation for Lent.

The period between Epiphany and Lent is bridged by the three Sundays known simply by numbers, as *Septuagesima* (seventy), *Sexagesima* (sixty), and *Quinquagesima* (fifty). They are not exactly seventy, sixty and fifty days before Easter, but so named because each falls in the decade of the number by which they are known. The resurrection was the great and important fact to the early Church. All events after Epiphany were marked in relation to it.

The period between *Septuagesima* and Lent is sometimes called the "Pre-Lenten Season." During the captivity in Babylon Israel hung their harps by the waters of Babylon, saying, "How shall we sing the Lord's song in a strange land?" Consequently the *Alleluia*, which signifies praise the Lord, is omitted during this period of seventy days. The ancient Church sang the *Alleluia* many times over in the services before *Quinquagesima* Sunday as a farewell *Alleluia*.

"Halleluia! Song of Gladness" (No. 57 in "Common Service Book"), an ancient hymn of the eleventh century, is the hymn for *Quinquagesima* Sunday.

8. What is Lent?

a. The term Lent comes from a Saxon word, meaning spring or the time when the days lengthen. It is the period of forty days preceding Easter, beginning with Ash Wednesday. The period of forty days commemorates the period of the forty years of Israel's wandering in the wilderness. Also the forty days' fast and temptation of our Lord following His baptism. "It is the period during which the Church repents and puts away that sin by which death and sorrow come into the world."

The first Sunday in Lent, as in Advent, was considered by the ancient Church as a Sunday of the first class and should be subordinate to no other thought save that of penitential meditation. In the ancient Church the Lenten hymns did not begin till Vespers of the first Sunday in Lent, since the days between Ash Wednesday and the first Sunday were supplemental days, having been added to complete the number forty. Sometimes these forty days were divided into three periods marked by three different sets of hymns. This denoted the going "from strength to strength"—(Psalm 84: 5). Also the earthly exile of the Church "going through the vale of misery."

9. What is Palm Sunday?

a. The sixth Sunday in Lent is so named in commemoration of our Lord's triumphal entry into Jerusalem, when the people strewed branches in the way, (John 12: 12).

It is the custom in many places to decorate the church with potted palms. Frequently pieces of southern palm in shape of a cross are carried or worn on the clothing. In the English Church, about a hundred years and more ago, it was the custom to hold palm branches up while singing the gospel for the day (the gospel was sung instead of read).

The hymn, "Glory and Laud and Honor," was sung by boys in allusion to the Hebrew children who cried "*Hosanna*."

10. What is the significance of Holy Week?

a. It is the week beginning with Palm Sunday and culminating in the resurrection on Easter Sunday. It embraces the days of our Lord's betrayal, arrest, trials, great suffering and death. It is usually commemorated by a service each day.

Following the Reformation, the custom grew to read the different gospel accounts of Christ's passion on different days of Holy Week. Sunday, St. Matthew's account would be read; on Monday and Tuesday, St. Mark's; Wednesday and Thursday, St. Luke's; and on Friday, St. John's. These gospels were spoken of as the passions.

A more practicable arrangement of gospel lessons for Holy Week is found in *The History of the Passion of Our Lord*, "Common Service Book." This is a combined record of the four evangelists and is arranged in seven sections corresponding to the seven days of Holy Week.

11. What is Maundy Thursday?

a. Maundy is from an old English word, meaning command. It is so named from the words of Jesus in John 13:5, 34: "A new commandment I give unto you, that ye love one another." These words were spoken by our Lord in connection with the washing of the disciples' feet on Thursday of Holy Week, shortly before His betrayal.

Inasmuch as the Lord's Supper was instituted this same night, it is the custom of many churches to administer the Holy Communion on this evening.

12. Why is the *Halleluia* omitted during Lent?

a. The *Halleluia*, being a note of joyful praise, is omitted during the Lenten or penitential season.

The introit, which partakes of the nature of a festal

feature, was not followed by the *Gloria Patri* by the early Church during the Passion Season.

13. What is the significance of Easter?

a. Easter is the "Queen of Feasts" in the Christian Church, because it crowns our Lord's sacrificial life and death with His glorious resurrection. This is the proof of the believer's salvation, and his assurance of participation in our Lord's glory.

14. Why is Friday observed as a fast day by some communions?

a. It is a weekly memorial of our Lord's crucifixion as Sunday is a weekly memorial of His resurrection.

15. What is Reformation Day?

a. It is a day for special celebration by all Protestantism, in that it commemorates the opening of the Reformation in Germany when Dr. Martin Luther nailed his ninety-five theses to the church door at Wittenberg, October 31, 1517.

This day should be fittingly celebrated. It marked the setting in motion of those democratic principles which Jesus taught and which have been such a boon to modern civilization.

PARAMENTS

1. What is the meaning of paraments?

a. The word comes from the Latin and means ornament or decoration. It is used in an ecclesiastical sense to include the altar linens, draperies, vestments, etc., of the Church.

COLORS.

1. Why are different colors used in altar draperies?

a. Different colors are used that the story of the gospel may be told in color, and thus appeal to the eye as its sound appeals to the ear.

2. What are the different colors?

a. The colors are violet, white, black, red, and green.

3. What do these colors represent?

a. *Violet* was the color used by kings when in mourning. It is used during the penitential seasons of Advent and Lent.

While Advent is not wholly penitential in the character of its celebration, it takes its color from that phase of its nature.

White represents glory and divinity. It is used during Christmas, Epiphany, Easter and on Trinity Sunday.

Black symbolizes death. It is used but once, Good Friday, the day on which Jesus was crucified.

Red symbolizes blood and spirit. It is used on

Pentecost, the day on which the Holy Spirit was outpoured on the Church.

Red is also used on the Reformation Festival, and all local festivals, such as Thanksgiving and Harvest, Anniversaries and Dedications.

Green symbolizes life. It is used during the many Sundays of the Trinity season.

THE MINISTER'S ROBE

1. What is the scriptural authority for the use of the robe?

a. Special garments for use in priestly office were prescribed by God through Moses and Aaron and his sons. The prophet Ezekiel prescribed similar dress for the priests and Levites in his day, (Exodus 28: 40; 29: 9; Ezekiel 44: 18).

The robe was worn by prophets as an emblem of their office of instruction. It was worn by priests as an emblem of spiritual leadership. It was worn by kings as the emblem of their royalty. The minister is the representative of Christ, who is our Prophet, Priest and King.

Leviticus 8: 7; I Samuel 18: 4; I Kings 19: 13; 22:10; Zechariah 3: 1-5; Matthew 27, 28, and others.

2. What has been the practice of the Church with regard to the minister's robe?

a. It has been used by the Church for many centuries.

3. What is the custom that further warrants the use of the robe?

a. The robe is worn by judges symbolizing authority. It is worn by college professors symbolizing education. The minister represents the authority and instruction of God's Word.

A more practical reason for the use of the clerical robe is that it removes from the minister the personal element, making him appear always the same in neatness and dignity. It further adds to the devotional atmosphere of the worship.

Muhlenberg, the Patriarch of the Lutheran Church in America (1742-1789), wore a robe. This robe was the gift of a Mr. Matthison of Kensington, England, with whom Muhlenberg lodged for a time while on his way to America. It was made by an English tailor according to the style of the robes worn by English pastors.

4. Are all ministerial robes or gowns alike?

a. No; some are designed according to priestly regulations; some according to scholarly requirements. This is according to the desire of the pastor or congregation.

5. What is the meaning of the velvet stripes on the sleeves of the robes worn by some ministers?

a. They signify that the minister wearing the robe possesses a doctor's degree.

Some degrees, such as Doctor of Divinity (D.D.), Doctor of Laws (LL.D.), and Doctor of Literature (Litt.D.), are honorary and bestowed by an institution of learning as a mark of recognition or favor. Others, such as Doctor of Philosophy (Ph.D) and Doctor of Sacred Theology (S.T.D.), are scholastic and must be earned by merit of scholarship.

6. What is the stole?

a. It is a narrow strip of silk worn over the neck and extending to about the knees. It is embroidered, and should correspond in color with the particular season of the Church Year. Its use is taken from Matthew 11:29, where Jesus says, "Take my yoke upon you and learn of me."

The stole gives a Christian appearance to the vestments or garments of the minister.

THE CHOIR ROBE

1. Should the choir be robed?

a. When the choir occupies a place of prominence, dignity and worshipfulness demand that the members be robed.

2. What are the reasons for the choir being robed?

a. The robe removes the distracting elements of individual dress and places a mantle of worshipfulness about the choir and its services.

3. What style of robe should be worn by the choir?

a. The traditional costume for the choir is a cassock, over which is placed a cotta.

4. What are the cassock and cotta?

a. The cassock is a black robe buttoned in front and extending to the feet, covering the entire clothing. The cotta is a white garment with half-length sleeves which may be slipped over the head and extends to the knees.

The surplice is similar to the cotta, but a little fuller and longer. It is of the same style and color (white).

5. What is the significance of these garments?

a. The black of the cassock is emblematical of the spirit of humility and devotion. The white of the cotta represents innocency of life and purity of heart, without which our service cannot be acceptable to God.

FORMS AND ORDERS IN THE LUTHERAN CHURCH

1. Are certain forms of worship desirable in the Lutheran Church?

a. Yes; the Lutheran Church has a rich heritage in its traditional and historic orders and forms. It is desirable, so far as possible, that in the practices and customs of the Church there should be uniformity.

Article XV of the Augsburg Confession says: "Concerning Church rites they teach, that those rites ought to be observed, which can be attended to without sin, and which promote peace and good order in the Church, such as certain holy days, festivals, etc."

2. Are set forms of worship or practices essential to Lutheranism?

a. No; as desirable as this is, uniformity of worship has never characterized Lutheranism. In the days of Luther, as ever since, there have been different ideas as to church arrangement and orders of service. Luther, himself, taught that uniformity in such things was not essential.

Article VII of the Augsburg Confession says: "For the true unity of the Church it is sufficient to agree concerning the doctrines of the gospel and the administration of the sacraments. Nor is it necessary that the same human traditions, that is, rites and ceremonies instituted by man, should be everywhere observed."

3. What is the spirit of the Lutheran Church?

a. The Lutheran Church is democratic in her principles, spirit and form. Her members are al-

lowed liberty of conscience, congregational form of government, and freedom in forms of worship.

4. What then constitutes the strength of the Lutheran Church?

a. The great strength of our beloved Church lies not in visible forms, beautiful and compelling as these are, but in her proven doctrines and obedient faith.

5. What is the source of authority in the Lutheran Church?

a. The Word of God.

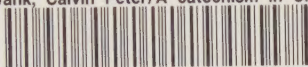
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